Implementation of Contextual Learning Model of Islamic Religious Education at SMP Negeri 2 Wuryantoro

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Abstract

The contextual learning model is an approach designed with the aim of making the learning process relevant to the reality of students' lives. It does not only emphasize cognitive understanding, but also emphasizes affective and psychomotor understanding. The contextual learning model provides innovation in Islamic Religious Education learning, especially in students' understanding. This study aims to describe the implementation of the contextual learning model, supporting factors and obstacles to the implementation of the contextual learning model of Islamic religious education at SMP Negeri 2 Wuryantoro. The research approach used is phenomenology with a qualitative research type. Data were collected through observation, interviews, and document studies. Data analysis carried out was data reduction, data presentation and drawing conclusions. The results of the study stated that the implementation of the contextual learning model of Islamic Religious Education in the school had implemented seven components of contextual learning, including constructivism, finding, asking, learning communities, modeling, reflection, and authentic assessment. The components of the learning community and modeling have proven to be very effective in making the learning process more relevant which encourages the development of student character and the need for real examples. In conclusion, the combination of contextual components makes learning more meaningful and relevant. In addition, there are supporting factors, namely curriculum, educators, facilities and infrastructure, and the environment, while inhibiting factors include interests, intelligence, motivation, and attitudes or behavior of students, so educators must also provide guidance to ensure that students are able to understand the meaning of learning.

Keywords: Implementation; Contextual; Islamic Religious Education

Abstrak

Model pembelajaran kontekstual merupakan pendekatan yang dirancang dengan tujuan agar proses belajar relevan dengan realitas kehidupan peserta didik. Tidak sebatas memberi penekanan terhadap pemahaman kognitif, melainkan juga menitikberatkan pemahaman afektif dan psikomotorik. Model pembelajaran kontekstual memberi inovasi pada pembelajaran Pendidikan Agama Islam, terutama dalam pemahaman peserta didik. Penelitian ini bertujuan untuk mendeskripsikan implementasi model pembelajaran kontekstual, faktor pendukung serta penghambat implementasi model pembelajaran kontekstual pendidikan agama Islam di SMP Negeri 2 Wuryantoro. Pendekatan penelitian yang digunakan adalah fenomenologi dengan jenis penelitian kualitatif. Data dikumpulkan melalui observasi, wawancara, dan studi dokumen. Analisis data yang dilakukan yakni reduksi data, sajian data dan penarikan kesimpulan. Hasil penelitian menyatakan bahwa implementasi model pembelajaran kontekstual Pendidikan Agama Islam di sekolah tersebut telah melaksanakan tujuh komponen pembelajaran kontekstual, meliputi konstruktivisme, menemukan, bertanya, masyarakat belajar, pemodelan, refleksi, dan penilaian autentik. Komponen masyarakat belajar dan pemodelan terbukti nyata sangat efektif menjadikan proses belajar lebih relevan yang

mendorong pengembangan karakter peserta didik maupun kebutuhan akan contoh nyata. Kesimpulannya, kombinasi komponen kontekstual membuat pembelajaran lebih bermakna dan relevan. Selain itu, terdapat faktor pendukung, yaitu kurikulum, pendidik, sarana dan prasarana, serta lingkungan, sedangkan faktor penghambatnya, meliputi minat, kecerdasan, motivasi, dan sikap atau perilaku peserta didik, sehingga pendidik juga harus membimbing untuk memastikan peserta didik mampu memaknai pembelajaran.

Kata Kunci: Implementasi; Kontekstual; Pendidikan Agama Islam

Introduction

Basically, the Islamic Religious Education subject implemented by schools has an important role as a vehicle to strengthen the quality of self-devotion, faith in Allah SWT, commendable morals, and no less importantly, as a support for individuals to prepare themselves to become good people in worldly and hereafter life (Azani, 2024). Furthermore, the Islamic Religious Education subject not only plays a role in strengthening faith, but is also able to align the mentality of students so that they adapt well to their environment, improve deficiencies in students regarding the deepening and practice of religion in their daily lives, prevent the negative influence of foreign cultures, and facilitate deeper knowledge of religious knowledge at the level above (Mustafida, 2021). In this context, contextual learning becomes very important in Islamic education because this model allows students to connect the material learned with their real life. Contextual learning encourages students to think critically, solve problems, and explore knowledge independently in the context of their environment, which makes learning more relevant and meaningful. This is very important to create students who not only understand religious theory but are also able to implement it in everyday life (Mahbubi & Sa'diyah, 2025).

However, Islamic Religious Education (PAI) learning implemented in many schools still tends to use traditional methods that are more theoretical and centered on teaching from educators. This often hinders students from being active in the learning process, because they act more as recipients of information than as discoverers of knowledge. In this case, the contextual learning model can overcome these challenges, such as the lack of active interaction between students, limited connection between material and real life, and minimal development of creativity in learning. This learning model encourages students to not only receive information, but also to find and apply religious knowledge in their social context, so that learning becomes more meaningful (Duryat, 2021).

On the other hand, integrating Islamic Religious Education learning in schools with students' lives in the family and community environment has become a crucial role as well as a major challenge for Islamic Religious Education educators (Azani, 2024). In line with that, Islamic Religious Education educators should be able to coordinate students' activities related to religion outside of school and can ensure the consistency of religious learning in harmony with the formation of students' attitudes and behavior. Good attitudes and behavior of students should be consistent, in other words, not only temporary, and make them part of the students. These good attitudes and positive behavior are applied in daily actions, both in the school environment, family, or the wider community. Therefore, the mandatory efforts that must be made by Islamic Religious Education educators in order to achieve this are to develop innovative learning, such as applying contextual learning models to students that are useful for supporting the achievement of these goals.

The core of a contextual learning model is in the process of discovery. Students in the process of discovery are invited to continue to think critically in order to explore various knowledge independently. Knowledge is not just memorization, but is the result of the process of discovery. In line with this, at the planning stage, educators should design learning that stimulates students to continue to be actively involved in seeking and finding the knowledge they need. Learning is a complex mental process. It is hoped that through this process, students will be able to develop holistically, intellectually, emotionally, and socially.

The paradigm related to learning is slowly starting to shift. Learning, which was initially just a transfer of knowledge from teachers to students, has now changed into a multidimensional and dynamic process. This includes various learning patterns and related components (Silvia & Inayati, 2023).

Creating a civilized community environment in accordance with Islamic teachings is the main focus of deepening Islamic religious education knowledge. In this case, Islamic religious education also means focusing on the formation of religious behavior of students, also playing a role in developing students' mindsets and morals, and focusing on the transmission of knowledge. The focus of the study of Islamic religious education still finds various problems to date, for example: 1) the values of Islamic teachings have not been implemented in the lives of students, in this case requiring a learning model that does not only tend to theoretical aspects. 2) the lack of creativity from teachers in combining the curriculum with the learning model used, which triggers obstacles to the learning process. 3) not supporting the aspects of facilities and infrastructure used in the learning process. 4) and only being centralized which causes boredom in students (Sri Minarti, 2022).

In addition, it does not stop at the above phenomena. Learning from Islamic religious education also finds various internal criticisms as follows: 1) there has been no prioritization of religious values to be internalized by students in their daily lives due to the lack of transformation of knowledge into meaning and values in the process of learning Islamic religious education. 2) low quality of ability in coordinating and collaborating between Islamic religious education programs and secular education programs. 3) and Islamic religious education itself is considered to have less relevance to social changes in the community environment in other words there has been no illustration of the socio-cultural aspect, even considered separate from history, then this causes students to lack appreciation in internalizing religious values obtained in the process of learning Islamic religious education as values that should be internalized in their daily lives (Al Asy'ari, 2023).

Based on initial observations conducted by researchers and interviews with Islamic Religious Education educators at SMP Negeri 2 Wuryantoro, researchers found several phenomena as follows: students do not fully understand Islamic teachings and are not yet able to practice them. This school accepts students from various religious backgrounds, such as Hinduism, Buddhism, and Protestantism, many students find it easier and more enjoyable to worship other religions. Students tend to be passive, only listening to the teacher's explanation and not expressing their own opinions. Based on the above phenomena, Islamic Religious Education educators introduce and implement contextual learning models to improve the development of student behavior and understanding, and are able to practice Islamic teachings. Therefore, learning models have a very important role in delivering learning materials in such a way that students can easily understand what has been taught by educators. This is the background to this study to explore the Implementation of the Contextual Learning Model of Islamic Religious Education at SMP Negeri 2 Wuryantoro.

The purpose of this study is to describe the implementation of the contextual learning model of Islamic religious education in SMP Negeri 2 Wuryantoro and to describe the supporting and inhibiting factors of the implementation of the contextual learning model of Islamic religious education in SMP Negeri 2 Wuryantoro. This study is expected to provide useful insights in maintaining the integrity of teaching materials in accordance with Islamic values, ensuring that these values are not only taught in theory, but can also be applied in the daily lives of students. Thus, this study has the potential to contribute to creating a more dynamic educational environment that is in accordance with the needs of students and the development of society.

Methods

This study utilizes a type of field research with qualitative data (qualitative approach). The research approach used is a phenomenological approach to understand how the implementation of the contextual learning model of Islamic Religious Education in SMP Negeri 2 Wuryantoro. This study focuses on an in-depth study of the implementation, supporting factors and inhibiting factors of the contextual learning model of Islamic Religious Education. This study took the location at SMP Negeri 2 Wuryantoro which is located in Bendungan, Genukharjo, Wuryantoro District, Wonogiri Regency, Central Java Province. The selection of this location is based on the existence of a contextual learning model of Islamic Religious Education applied in the school. Data sources in this study include: 1) primary data, data obtained directly through in-depth interviews with Islamic Religious Education educators and class VIII students at SMP Negeri 2 Wuryantoro, 2) secondary data, supporting data obtained through school document studies including school profile documents, school vision and mission, and other documents. The informant determination technique in this study used the purposive sampling method. The main informants in this study were Islamic Religious Education educators and supported by several class VIII students. The research instrument was conducted through interviews, documents, researchers, and recording devices. Data collection techniques in the study included observation, in-depth interviews, observation, and document studies. Observation was used to find out about the implementation of the PAI contextual learning model at SMP Negeri 2 Wuryantoro. In-depth interviews aimed to identify data related to the implementation, supporting factors, and inhibiting factors in the implementation of the Islamic Religious Education contextual learning model. Meanwhile, document studies are used to support research such as school documents and other documents. One of the techniques used to ensure the validity of the data is triangulation. The triangulation applied in this study includes technical triangulation and source triangulation. Technical triangulation means that researchers use various different data collection techniques to obtain information from the same source. In this study, interview and observation techniques were used to understand the implementation of the PAI contextual learning model at SMP Negeri 2 Wuryantoro. Meanwhile, source triangulation means that data is obtained from various different sources using the same technique. Source triangulation was carried out by interviewing various sources, including PAI educators and grade VIII students with the results obtained remaining the same. Applying the data triangulation technique in data collection, the data obtained will be more consistent and certain. The stages in this data analysis are: data reduction, data presentation, and drawing conclusions.

Results and Discussions

The contextual learning model is applied in SMP Negeri 2 Wuryantoro to connect teaching materials with the context of students' daily lives. This approach prioritizes the active involvement of students in exploring and analyzing learning materials

independently. The learning process based on contextualization aims to help students find the meaning of the material being studied and understand the positive impact of applied learning. Learning activities in class VIII of SMP Negeri 2 Wuryantoro utilize teaching modules that function as strategic planning during the implementation of learning activities. This is in line with the statement of one of the PAI educators at SMP Negeri 2 Wuryantoro, namely Abdus Shomad Marfa'i, he said that:

> I always use teaching modules during the teaching process, of course I will use this teaching module as the main reference for teaching. The existence of teaching modules makes it easier for me to design material so that it is well structured, starting from learning objectives, learning achievements, student activities, to the assessment stage and evaluation of results. In addition, the existence of teaching modules facilitates me to ensure that every step of teaching is compatible with the curriculum and academic needs of students, and also helps optimize the integration of Islamic values into students' daily lives (Abdus Shomad Marfa'i, Interview Results, October 17, 2024).

In line with the statement of one of the PAI educators above, that at SMP Negeri 2 Wuryantoro, PAI educators adopted teaching modules as strategic planning in preparing learning activities. The existence of teaching modules can make it easier for educators when designing material so that it is well structured, starting from learning objectives, learning achievements, student activities, to the assessment stage and evaluation of results. Teaching modules facilitate PAI educators in ensuring that learning steps are compatible with the curriculum, academic needs of students, and optimizing the implementation of Islamic values into the lives of students. This is reinforced by initial observations in class VIII of SMP Negeri 2 Wuryantoro, it was seen that PAI teachers in learning activities in class VIII of SMP Negeri 2 Wuryantoro used teaching modules as strategic learning plans. Teaching modules should be in line with the learning process, although in reality there are always obstacles, so this needs to be adjusted to the conditions that occur. The decision on this regulation was also enforced by the Ministry of Education and Culture that teaching modules make it easier for educators to prepare learning as in the conditions that are currently occurring.

Learning Islamic Religious Education (PAI) often faces challenges in the form of a lack of interest in learning among students because the material taught feels abstract and irrelevant to life. The application of the contextual learning model aims to overcome this problem by connecting teaching materials with real experiences of students. As stated by one of the students in grade VIII of SMP Negeri 2 Wuryantoro, namely Ilham Miftahul Anwar that:

> PAI lessons often only listen, the teacher only lectures, so I get bored and sleepy quickly, but I am happy when there are small group discussions, with discussions I understand better, because with discussions I and my friends are able to express and listen to different opinions (Ilham Miftahul Anwar, Interview Results, October 17, 2024).

This shows that group discussion-based learning to solve a problem can encourage students to be more active.

1. **Implementation of Contextual Learning Model of Islamic Religious Education in SMP Negeri 2 Wuryantoro Class VIII**

A series of concepts that describe learning procedures systematically by organizing learning activities to realize learning orientation and also have a significant role, namely as a reference for educators in developing learning activities is the meaning of a learning model. In developing learning activities, the component that is urgent is the learning model applied. The goal is to create effective learning, thus the learning model

can be interpreted as a pattern used by educators to realize the direction of the teaching and learning process. As conveyed by one of the PAI teachers at SMP Negeri 2 Wuryantoro, namely Abdus Shomad Marfa'i, that:

> Before I applied this contextual learning model to students, I tended to apply the lecture method approach when teaching. However, after I observed carefully, the attitudes and behavior of students were not yet able to fully understand the learning material and its practice, especially in the PAI subject itself, the solution to this problem was that I applied the contextual learning model. I applied this contextual approach by giving real examples of the material I presented, so that students would understand the material more easily, so that teaching and learning activities were created effectively, efficiently and of course satisfying all parties involved (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

At SMP Negeri 2 Wuryantoro, the actualization and practice of Islamic teachings are specific obstacles in improving the quality of teaching in Islamic Religious Education subjects. An alternative to addressing these obstacles is to use an innovative approach in the form of developing contextual learning in learning activities. This idea was expressed clearly by one of the leading Islamic Religious Education educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i. His idea revealed that in previous teaching, they tended to apply the lecture method, then he noticed that the attitudes and behavior of his students turned out to be less understanding of Islamic Religious Education teaching materials. Thus, he utilized the contextual model as a breakthrough and solution to the problem.

This is in line with the efforts to implement the contextual learning model of PAI for class VIII of SMP Negeri 2 Wuryantoro. The contextual model includes important components in the learning process in a simple, interesting, and fun way and is able to maximize the potential of students' understanding. As suggested by Trianto in the book "Designing Innovative, Progressive, and Contextual Learning Models" indicates that in the contextual model there are seven learning components. The analysis of contextual components is connected to its implementation in the teaching materials of PAI for class VIII of SMP Negeri 2 Wuryantoro, namely the material on faith in the books of Allah SWT.

a. Constructivism

Constructivism is a principle that provides students with a concrete description of the practical rules of learning that are implemented. By implementing a contextual model, educators make it easier for their students to understand and comprehend the learning topic. In the preliminary stage of the learning activity process, PAI educators convey learning indicators, benefits, and learning procedures. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

> The practice of this constructivism component, I do not immediately suddenly provide all the explanations without considering the understanding of the students, initially at the beginning of learning, I inform the indicators, benefits, and learning procedures, then I provide descriptions and examples gradually, I try to ensure that students are always actively involved in learning activities in this way will stimulate students to develop their knowledge independently (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

In the constructivism component, educators carry out preliminary activities, namely by stating indicators, benefits, and learning procedures. Educators state it verbally or written on the board so that students understand more about the teaching material. This is in line with the statement of one of the students of class VIII SMP Negeri 2 Wuryantoro, namely Khory Angela Putria Riyanto that:

Usually during the preliminary activity, the educator informs the indicators, benefits, and learning procedures and also explains the material orally in front of the class. Not infrequently, the educator also writes crucial aspects on the board. After that, we are asked to write them down (Khory Angela Putria Riyanto, Interview Results, October 23, 2024).

At SMP Negeri 2 Wuryantoro, the practice of constructivism components in class VIII learning activities indicates a practical approach proposed by Trianto in his book "Designing Innovative, Progressive, and Contextual Learning Models". Viewed from the context, constructivism emphasizes the importance of students constructing their own knowledge through active involvement in learning activities, the position of students is as the center of learning activities, no longer an educator. Constructivism is known as an antidote to previous learning diseases, namely learning activities centered on educators only, formal, rigid, serious, always obedient and worried about differences in ideas with educators. In previous learning models, educators had the power to determine a final value. Constructivist thinking perceives students as individuals who are always active and also able to recognize learning methods that are in line with their own needs (Putri, et al., 2024).

b. Inquiry

Inquiry means finding. Contextual learning activities in the inquiry component are one of the crucial components of the contextual approach. Students' knowledge and skills are obtained not from memory, but from the external in the form of finding. As conveyed by Abdus Shomad Marfa'i, one of the PAI educators at SMP Negeri 2 Wuryantoro that:

I conceptualize the inquiry stage by packaging the material, I do not explain the entire concept directly, but use story stimuli, as a real illustration, I specifically provide an assignment form with an inquiry system or find a concept related to faith in the books of Allah SWT, then students will automatically find the definition of faith or the practice of faith in the books of Allah SWT at school or in society regarding the material I have previously conveyed (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

In the PAI learning activities in class VIII of SMP Negeri 2 Wuryantoro, the practice of inquiry components can be seen when the PAI educator assigns the initial task to students, namely to observe behavior that indicates faith in the books of Allah SWT. This is because the main point of the contextual model emphasizes the connection between teaching materials and the real lives of students. The task of students is to explore and study the practices of faith in the books of Allah SWT in schools and communities by linking them to teaching materials. So learning activities at the inquiry stage have the potential to train students' abilities to learn independently, so that they will produce output in the form of insights and student abilities that are much more meaningful than the process of memorizing a collection of information presented by educators.

In line with the results of observations in class VIII of SMP Negeri 2 Wuryantoro, it was confirmed that in the inquiry component, students recorded what had been reviewed with their groups. In Islamic Religious Education subjects, textbooks function as teaching materials. References or sources are obtained from the results of research findings that have been carried out in the school environment and society related to the practice of faith in the books of Allah SWT and can also be sourced from textbooks. Overall, with the practicality of the inquiry component, students are able to participate directly and actively in formulating problems, collecting data, discussion sessions, and exchanging information, so that students gain a more comprehensive and constructive understanding of the topic being studied (Saparuddin & Nisa, 2024).

c. Questions

Next, in the contextual model, there is a learning component, namely asking questions. Asking questions is a basic step in contextual learning. Educators tell various questions with an orientation to foster students' thinking power, not just cramming information. Asking questions can be interpreted as an active strategy carried out by students with the aim of examining and reviewing a thought. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

> Implementation of contextual components of learning at the questioning stage, I try to make students actively participate in asking questions directly related to the teaching material, the implementation tries to make students always actively participate in reviewing activities and also reviewing a thought in a discussion group. I always apply this continuously so that students will later get used to thinking creatively (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

In the PAI learning activity in class VIII of SMP Negeri 2 Wuryantoro, the implementation of the questioning component is realized when conducting group discussion activities. Students have a session to ask questions related to the teaching material in group discussions. In the discussion group, students are guided by a moderator who leads the discussion. This activity aims to train students to think critically, so that the role of educators is not passive when the learning process takes place.

This is reinforced by observations on Islamic Religious Education learning in class VIII of SMP Negeri 2 Wuryantoro. Researchers observed and paid attention to how educators try to always motivate students to actively participate in discussions by providing opportunities for students to ask questions, then educators correct aspects that have gone beyond the scope of teaching materials and are far from the learning indicators that have been set. This activity aims to make it easier to ensure that discussions run smoothly in line with the abilities of students.

The urgency of the questioning component is a form of developing students' way of thinking. With the questioning component, students are able to prove how the behavior, actions, skills, and understanding competencies are absorbed by students regarding the teaching materials provided by educators (Betu, 2024).

d. Learning Community

Meanwhile, it is suggested in the contextual learning component in the learning community, namely suggesting that learning success is obtained from cooperation with a group of other individuals. In another sense, it means that cooperation is carried out in groups. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

> In the learning community component, I usually divide students into discussion groups, then I give assignments in the form of observing, analyzing, and identifying topics related to the teaching material. These activities are realized in the form of assigning students to go directly to the field in the community and then conduct analysis in line with the thoughts contained in the teaching material, I do this solely because in groups of course not all group members have broad insights, therefore I usually give direct observation assignments so that students understand and explore their own understanding and insights (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

In the learning activities of PAI class VIII at SMP Negeri 2 Wuryantoro, the implementation of the components of the learning community is reflected through discussions. Organizing discussion activities in class, first begins with dividing students into several discussion groups. Then students automatically join their groups according to the division determined by the educator. The educator informs instructions related to

the topics to be discussed in each group. After the distribution of the material is complete, students are expected to carry out learning activities in the form of observing, analyzing, and also identifying topics related to the teaching material. Then from the activities that have been carried out, the next step is to record observation points, in the form of research findings in the community and linked to the theory stated in the teaching material.

This is reinforced by observations on Islamic Religious Education learning activities in class VIII of SMP Negeri 2 Wuryantoro. In the observation, there were discussions carried out in groups, then the educators gave students directions to present the results of research on the practice of faith in the books of Allah SWT in the community environment which were linked to the thoughts stated in the teaching materials. Students took turns in groups to present the results of their research in front of the class. The presentation of the results was led by a moderator who supported the discussion. Students answered each other and asked questions to each other. The role of the educator emphasized if there was a lack of understanding related to the material. The position of the community in the components of the learning community is included in the party that is another source of teaching and learning activities.

Involving the learning community makes students feel that learning is relevant to their lives. This increases student motivation because they see the direct benefits of learning in real life (Mahbubi & Sa'diyah, 2025).

e. **Modeling**

Learning activities that focus on demonstrating something as a model and can be imitated by students are components of contextual learning called modeling. Basically, modeling indicates articulating ideas that have been thought of, demonstrating what educators expect from their students, and doing what educators want from their students. As conveyed by one of the PAI teachers at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

> The practice of the modeling component, namely I try to ensure that students actively participate directly in real actions by assigning them to get real examples of practicing faith in the books of Allah SWT in the school environment and society, this assignment is recommended not only to see the examples that I provide but must be done by themselves so that students understand the teaching material much better (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

The implementation of modeling in Islamic Religious Education learning in class VIII of SMP Negeri 2 Wuryantoro is related to the material on the application of faith practices to the books of Allah SWT, individuals who are used as references or models in the application of faith practices to the books of Allah SWT are the school community and the community around the student's residence. Each individual is given an assignment in the form of direct observation, then from the observation, real examples are found that occur. The results of the findings are used as a reference to be emulated or imitated and then practiced in front of the class during the learning activity. This is reinforced by observations that have been carried out on Islamic Religious Education learning in class VIII of SMP Negeri 2 Wuryantoro. The observation shows that modeling activities play a positive role in learning activities. Overall, students have been able to practice and imitate their findings in front of the class. The modeling component makes it easier for educators to develop learning in the classroom so that it is not monotonous. Fun learning activities stimulate students to understand and participate actively (Ishaac, 2020).

f. **Reflection**

The pattern of thinking related to something that is learned or reviewing what has happened in the past is the meaning of reflection. Students emphasize their focus on

something that is learned as a new system of knowledge that is known. This new knowledge is a form of improvement or correction of previous knowledge. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

> I implement reflection activities by sharing information with the aim of getting students to focus on the insights they have just learned, then reviewing what happened in the past, even though it seems like looking at comparisons, this will refer students to think about their new insights as a form of improvement or correction of previous insights (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

In Islamic Religious Education learning in class VIII of SMP Negeri 2 Wuryantoro, the implementation of the reflection component is reflected before ending the learning activity, educators apply reflection activities to encourage students to dig deeper into the information learned. Educators present information as new insights for students and consider it with insights or information that has been received previously. Educators hope that with reflection activities, students are able to use their new insights as a form of improvement or correction of previous insights.

This is reinforced by observations on Islamic Religious Education learning in class VIII of SMP Negeri 2 Wuryantoro. The observation clearly revealed that educators asked their students to reflect on information related to the implementation of faith in the books of Allah SWT in the school environment and also in society. Starting from examples of acts of faith in the books of Allah SWT, the implementation of this faith, interpretation of strategies to become a generation of Quran lovers and the characters possessed by the generation of Quran lovers, and other implementations related to the topic. The goal is for students to be able to relate teaching materials to real situations.

By actively involving reflection, educators can help students become critical, reflective, and lifelong learners. Therefore, reflection needs to be systematically integrated into every learning activity, especially in subjects such as Islamic Religious Education (Wibowo, 2020).

g. **Authentic Assessment**

The assessment mechanism of contextual learning is also called authentic assessment. In authentic assessment, students' abilities are assessed using various patterns. Assigning work results in the form of products is one form of authentic assessment, because in the contextual model the assessment components are not solely from one source or written test results. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

> At the authentic assessment stage, I do not only assess from one source or assess only from written tests, but I measure the evaluative assessment of the initiatives carried out by students both in the school environment and the community, the potential that participants have in working in groups, because I base my assessment on the process (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

In the PAI learning activities in class VIII of SMP Negeri 2 Wuryantoro, the implementation of authentic assessment components is actualized when after learning, educators conduct evaluations together with students in the classroom. The references used by PAI educators focus on the process of obtaining it rather than from written test results. PAI educators also base their assessments on the dynamics of relationships with the school community and the community around the residence and the potential for working in groups. This is reinforced by observations on Islamic Religious Education learning in class VIII of SMP Negeri 2 Wuryantoro. In the observation, the authentic assessment stage is reflected when conducting evaluation activities that play a full role in

the real assessment of Islamic Religious Education educators after all the material has been explained and before entering new teaching materials. Evaluation activities are realized in the form of quizzes, questions and answers or tests. One of the students who gets the best results will be given a reward from the educator. This reward is intended to arouse the enthusiasm of students to learn before the evaluation is carried out.

Authentic assessment components are useful for measuring students' understanding of Islamic Religious Education material. Generally, educators base their assessments not too far from aspects of students' real-world lives (Indramaya, 2023).

The data that has been presented indicates that the contextual learning that is implemented is in line with the theory. The alignment between the implementation and the theory is illustrated where educators focus on the activeness of students and story stimuli related to topics that are directly related to the real life of students. In line with this, educators expect their students to implement what they have learned.

Regarding the implementation of the contextual learning model of Islamic religious education in SMP Negeri 2 Wuryantoro in class VIII, it implements the embodiment of seven components of contextual learning, including components of constructivism, finding, asking, learning society, modeling, reflection, and authentic assessment. The components of learning society and modeling have proven to be very effective in making learning activities much more relevant and attractive which will encourage the development of students' character both socially and the need for real examples. The combination of components makes learning more meaningful and relevant.

2. Supporting Factors for the Implementation of the Contextual Learning Model of Islamic Religious Education at SMP Negeri 2 Wuryantoro

a. Curriculum

The planning that is deliberately prepared by educational institutions or schools for the implementation of learning activities so that they are carried out in a guided and responsible manner is the meaning of the curriculum. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

> In SMP Negeri 2 Wuryantoro, all classes have adopted the independent curriculum as the basis for learning activities. Teaching in the independent curriculum is aligned with the potential and needs of students, the hope is that students are able to actively participate in learning activities and also apply them in their lives, both at school and in society (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

At SMP Negeri 2 Wuryantoro, the preparation of the curriculum learning plan and its actualization are quite good and in harmony. This is supported by the proven implementation of the independent curriculum which is fully implemented. Strengthened by the preparation of materials that pay attention to their suitability to the real conditions of students, so that finally students are able to understand the meaning, nature and urgency of Islamic studies.

b. Educator

Educators are mentors and also teachers who have a crucial task, namely educating. This crucial task is in the form of teaching a field of study that is in line with their competencies, on the other hand indirectly also playing a role as an educator for the next generation. Managing student learning activities at school and directing learning activities that emphasize the attention and personality of students is an inherent character as an educator. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

At SMP Negeri 2 Wuryantoro, the interaction between educators and students inside and outside of school can be said to be quite good and warm. When meeting educators, students will greet and shake hands properly, but there are also students who do not behave the same when meeting educators, such as just smiling and leaving, not infrequently what triggers students not to greet educators is because of shame. In other conditions, educators and students work together during teaching and learning activities (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

The existence of a good relationship between educators and students at SMP Negeri 2 Wuryantoro shows that educators are able to stimulate students in implementing Islamic religious education values in their daily lives. In other words, contextual PAI learning is able to develop students' characters.

c. Means and facilities

Textbooks, instructional media and reading books are learning activity facilities. While school buildings, classrooms, places of worship, and laboratories are learning activity infrastructure. All available learning activity facilities and infrastructure are supporters of learning activities. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

Alhamdulillah, regarding the facilities available at SMP Negeri 2 Wuryantoro, they are quite complete, there are comfortable classrooms for learning activities, a library with a complete collection of religious books to support learning activities, and also LCD projectors in several classes, the available facilities certainly greatly support the learning process, especially in the PAI subject itself. The availability of complete supporting facilities also makes it easier for students to absorb learning materials and increases their enthusiasm for participating in learning activities (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

At SMP Negeri 2 Wuryantoro in the classrooms used for learning activities, especially for class VIII, the facilities and infrastructure are quite complete and adequate. This can be seen from the students having their own textbooks that are used for learning and also the PAI educators applying educational media that are aligned with the learning topics.

This is reinforced by observations on Islamic Religious Education learning in class VIII of SMP Negeri 2 Wuryantoro that facilities including comfortable classrooms, complete libraries, and LCD projectors greatly support Islamic Religious Education learning activities. In addition, it makes it easier for students to absorb learning materials. The component of success of learning activities is the availability of facilities in schools. The effectiveness and smoothness of learning activities in the classroom are influenced by the completeness and availability of facilities in a school. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

The facilities available at SMP Negeri 2 Wuryantoro are quite adequate and complete, such as computer laboratories, biology and physics laboratories, a library with a collection of various types of books, classrooms equipped with LCD projectors and internet access, the existence of all these facilities really supports the implementation of effective learning activities. I use these facilities to teach materials and provide access to other learning references that are quite relevant (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

The facilities available at SMP Negeri 2 Wuryantoro are quite complete and able to support learning activities. The existence of these facilities in schools greatly influences educators in delivering teaching materials by adopting a learning model so that teaching materials can be absorbed, understood and practiced in the real life of students.

This is reinforced by observations at SMP Negeri 2 Wuryantoro that school facilities such as computer laboratory rooms, biology and physics laboratories, libraries, LCD projectors, and the internet greatly support the implementation of learning activities.

d. Environment

All aspects available around the place where learning activities take place, consisting of physical, social, cultural conditions, and an atmosphere that has a positive impact on learning activities, are called the school environment. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, regarding the environment that:

> The location of SMP Negeri 2 Wuryantoro can be said to be far from the highway, even though it is so far away, the classrooms used for learning activities are quite good. However, there are also several classes that are located close to the elementary school, these classes are sometimes a little noisy because of the screams of elementary school children. This situation is still under control because learning activities can take place normally (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

This is reinforced by observations that have been conducted on the environment at SMP Negeri 2 Wuryantoro. In the observation, it is clear that the environment at SMP Negeri 2 Wuryantoro is quite supportive of learning activities, so that students themselves can study comfortably and calmly at this school.

3. Inhibiting Factors in the Implementation of the Contextual Learning Model of Islamic Religious Education at SMP Negeri 2 Wuryantoro

a. Interest

Interest is a fixed preference that is done by reviewing and experiencing a number of activities including learning activities that students enjoy. These learning activities that are enjoyed will be continuously observed and carried out by students. Encouraging students to have good habit development, the right way is by presenting interest, so it is important to foster students' interest in carrying out each activity. If something is being done without a basis of interest, the final result will be meaningless or end in vain. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that: In the learning activity process, I usually always choose a model or approach that I feel is relevant to the learning style of the students, I also align it with the teaching material, then also use an interesting platform to present enthusiasm and interest in learning in students (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).
At SMP Negeri 2 Wuryantoro, the method or steps taken by educators to arouse students' interest in Islamic Religious Education teaching topics are by trying to package the material as attractively as possible.

This is reinforced by observations on Islamic Religious Education learning in class VIII of SMP Negeri 2 Wuryantoro. In classroom learning activities, it turns out that the interest of class VIII students in studying Islamic Religious Education topics is still relatively low. In this context, efforts are needed to develop student interest, because there are some students who are still bored when educators present the material.

b. Intelligence

In the intelligence element there are three types of abilities, including: knowing clearly related to the concept, adapting easily, and grasping quickly when learning. Educators need to pay attention to the approach applied as an individual assessment of students because students have different intelligence. For example, when educators position intelligent students in a higher position than weak students with the aim of measuring student potential. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

Actually, teaching grade VIII students is both easy and difficult, students here can already adjust themselves, so that educators in any situation can still carry out teaching activities. Regarding intelligence, it is indeed very diverse but can still be monitored well, related to this, students in receiving teaching materials show their potential which is fairly good (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

This is reinforced by observations in class VIII of SMP Negeri 2 Wuryantoro, that after seeing firsthand the problems that occurred and the handling of educators on these problems, it reflects that educators are very innovative in solving the problems that occur, therefore students will not be left behind.

c. Motivation

Motivation is a drive within an individual to take action. Educators act as external motivators in fostering student motivation. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

I always try to motivate students in learning activities, whether I do it at the beginning or end of learning. The hope of educators is that students do not only focus on theory, but also focus on practicing Islamic values in their real lives. If students feel less enthusiastic or constrained, I will always remind students that every small movement taken in learning activities is part of learning and has the value of worship before Allah (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

At SMP Negeri 2 Wuryantoro, educators always review learning materials. Not only the materials are reviewed but also the methods in delivering them, as well as the selection of diction of words that encourage students to behave well, while full motivation can only be controlled by the students themselves.

This is reinforced by observations in class VIII of SMP Negeri 2 Wuryantoro that students at SMP Negeri 2 Wuryantoro have different backgrounds. Some of the students are indifferent to learning Islamic studies. To overcome this problem, educators will try to motivate students because the presence of motivation from internal and external students will affect students' interest in learning, so that in the learning activity process, educators not only play a role in educating but also motivating students through inspiring words and from examples of attitudes that are worthy of imitation.

d. Attitude or Behavior

Individual behavior or attitudes include the entire biological representation of the individual towards his/her environment. Starting from things that can be absorbed and felt to things that cannot be absorbed and felt. In this context, educators hold control over the development of students' attitudes and behavior. As conveyed by one of the PAI educators at SMP Negeri 2 Wuryantoro, Abdus Shomad Marfa'i, that:

Behavior and attitude are one of the obstacles to learning activities because the behavior or attitudes of students are very diverse. Not a few students take actions that cause chaos, such as sometimes fighting in class during the learning process. But so far, educators can handle the problems that occur by providing real understandings that exist in the real lives of students, in other words, the task of students is not only to hear a few statements but also to get a real picture (Abdus Shomad Marfa'i, Interview Results, October 23, 2024).

Educators at SMP Negeri 2 Wuryantoro are able to handle the diverse attitudes and behaviors of students which are one of the factors inhibiting learning activities, therefore educators always strive to provide real understanding in the daily lives of students.

Conclusions

The implementation of the PAI contextual learning model in class VIII at SMP Negeri 2 Wuryantoro is able to help students interpret and implement teaching material in real life. In this context, the implementation of the contextual learning model for Islamic religious education at SMP Negeri 2 Wuryantoro implements seven contextual learning components, including constructivism, discovering, asking, learning communities, modeling, reflection and authentic assessment. The implementation of the learning community and modeling components has proven to be very effective in making learning activities more interesting and full of interest which will encourage the development of students' social character and help provide the need for real examples. The combination of contextual components makes learning more meaningful and relevant. In this way, educators hope that students will be able to implement what they have learned. Apart from that, there are also supporting factors for implementing the contextual learning model, namely the curriculum, educators, namely the existence of good interaction between educators and students, facilities and infrastructure, as well as class or environmental conditions in the process of learning activities. very supportive even though there are several classes located close to each other. The elementary school caused a bit of a commotion, but the situation was still under control so that learning activities continued normally and enthusiastically as usual. On the other hand, there are several factors inhibiting the implementation of the contextual learning model, namely the lack of interest of students in participating in learning activities, therefore educators try to package the material in an interesting way, the diverse intelligence of students is also an obstacle, but in this case the students can still receive the lesson. well, then there is student motivation and the role of educators as motivators from outside themselves to make students intelligent in their behavior, as well as students' attitudes or behavior. the situation is that not all students are able to accept the material being taught, but educators can still control it by providing story stimuli that develop students' understanding.

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